CHRISTIAN MESSENGER.

"HOW BEAUTIFUL UPON THE MOUNTAINS, ARE THE FEET OF HIM THAT BRINGETH GOOD TIDINGS, THAT PUBLISHETH PEACE."—Isa. lii, 7.

PUBLISHED EVERY SATURDAY, AT NO. 85 1-2 BOWERY, BY P. PRICE, AT $2 PER ANNUM IN ADVANCE.

VOL. I. NEW-YORK, SATURDAY, AUGUST 4, 1832. NO. 40.

FROM THE UNIVERSALIST.

ARE YOU READY TO DIE?

'Therefore be ye also ready; for in such an hour as ye think not the Son of man cometh.'—*Matt.* xxiv, 44.

This portion of our Lord's instruction claims particular notice on account of its frequent erroneous application. It is generally applied to death and circumstances attending a future world. We seldom hear a funeral address or prayer by the popular clergy, in which these words are not introduced, at least once, and frequently several times. After calling their attention to those who have fallen beneath the palsying arm of death, the living are addressed in the language of the text, 'Be ye also ready: for in such an hour as ye think not, the Son of man cometh.' Our divines address the people most pathetically on this subject saying—your friends—your relatives—your neighbors are called from you by death; they, rapidly, one after another, fall around you soon it will be your turn to go, 'Be ye also ready'—ready to die—ready to meet your judge—ready for judgment. The idea is strongly urged that should we not be ready when the Lord comes to remove us from the earth, to meet our judge and the awful realities of eternity, the consequences would be most disastrous. We are told that it is the first and last duty of human beings to be ready to die and meet our great judge. When those who tell us these things, visit the sick, their first questions are—'Are you prepared to die?' 'Are you ready to meet your God?' The design of these questions is to alarm and terrify those who are questioned—to give the belief that some great mysterious duty has been neglected by them, on the performance of which their everlasting welfare is suspended. The people alarmed, naturally suppose that those who occasioned their terror, are their friends—that these friends having discovered ther danger, had given them timely notice of it. Those who discover their danger, the people suppose, know how it can be avoided, and are therefore ready to follow their directions. The object of those who occasioned the alarm is now answered. Their rules of faith and practice, of course, are proposed and accepted as the only method by which any one can be prepared to die and escape the wrath of the Almighty, when he shall be met at the tremendous bar of judgment. Thus these excitements, or awakenings, are produced, which are miscalled revivals of religion. It is not the steady, rational, contemplating, manly soul, who by studying nature, has learned something of nature's God—it is not the thorough student who has carefully studied his Maker's character on the sacred page, who is overcome by these excitements, and harangues of terror; but they are the nervous—the thoughtless—the ignorant, and those who know as little concerning the goodness of God as they do concerning the deception of man; these are the terror stricken victims, and the laurels which grace the labors of terrific preachers, and adorn the terror-made revival. Such wreaths of glory are always gathered at the expense of human happiness; and no withering frost, no blighting mildew was ever more fatal in the vegetable kingdom, than these alarm-gathered glories are, in the kingdom of social life and domestic felicity.

Reader, whenever our text has been wove into frightful orations, when ghastly death and scenes of eternity have been called up as the era of its fulfilment, it has been wrested from its original import, and the intention of its holy author grossly perverted. It was not spoken with the least reference to death, or to any concerns beyond death.

The text was spoken by our Lord to his disciples, it was something which particularly concerned *them*—'Be ye also ready.' To whom does the word '*also*' refer? It refers to a good man whose house was broken up by a thief, because he happened not to be watching when the thief came. In this similitude, the disciples were taught the propriety of watching, that *they* might be ready for the Lord's coming. The thief came in an unlooked for hour, so 'in such an hour as ye think not, the Son of man cometh.' Watchfulness is here enjoined upon the disciples, the time was unknown, in which the event to which he alluded would take place. Our Lord said, 'But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only.' Hence it was necessary to watch. The day would come as a thief in the night. If a man knew when the thief would come he would watch and prevent his house from being broken up. So should the disciples look for the coming of the Son of man. Another reason why it became necessary for them to watch—he was carful to tell them that 'that generation should not pass till all these things were fulfilled.' These things were all to take place in that *generation*, but the day and hour were unknown to all, except his Father. He told them what signs would precede his coming, and what to do when they saw those signs. They were to flee out of Judea into the mountains; and those who should then be upon the house-tops were cautioned not to delay their flight by coming down and taking things out of the house. But they must watch and be ready, as soon as they saw the signs, to flee out of Judea, with all possible haste, and secure their retreat into the mountains. Most unquestionably our Lord was here speaking of his coming in judgment to destroy Jerusalem.

Now observe, the disciples did *watch*, the event did come in that *generation* in a time unlooked for by thousands; the disciples were ready, they did flee out of Judea into the mountains, and in so doing were not cut asunder, did not have their portion among the hypocrites, where there was weeping and gnashing of teeth. The hypocrites were cut asunder, did weep and gnash their teeth in the streets of unfortunate Jerusalem, and the disciples of our Lord would have met the same fate, had they not been obedient to the instructions of their Master, and through watchfulness had been ready to escape the ruin which in a day, unexpected, overwelmed their wretched countrymen and proudest city, in enequalled misery and most melancholy ruin.

We learn that this passage was addressed to people who lived eighteen hundred years ago, and that it concerned events which in that generation transpired; its meaning is therefore totally perverted when it is applied to our death, or the concerns of a future world. Those to whom it was spoken were cautioned to be ready—ready for what? Ready to die? Ready to go into a future world and meet their Lord? No, but ready for the Lord's coming to them in this world; ready to flee at his approach from Judea into the mountains. It is a remarkable circumstance that those passages, which are generally chosen to prove that we must die, and go into another world to meet our Lord and judge, almost invariably speak of his '*coming*,' not of our *dying*, or our *going*. We do not suppose he would come into this world, unless mankind were here, to require his coming. This is the difference between the language of men and that of sacred truth, on this subject. When they speak of judgment they speak of our going to it, when the sacred writers mention it they speak of our Lord's coming to judgment, and while on earth he said, 'For judgment I am come into this world.' Our Lord was careful to inform some that they should *not die* before he should come and reward every man according to his works, *Matt.* xvi, 27, 28. Circumstantial accounts of our Lord's coming to destroy Jerusalem, are found in the chapter where the text is recorded, and in the 21st of Luke. It is astonishing how eagerly every thing is grasped at, in the present day, which can be used to alarm the people. Under the cover of religion, these attacks are the most successfully made. With avidity the word of God is dragged into the service of terror, things belonging to time are referred to eternity—dispensations which are designed to manifest the love of God, are so managed as to speak the language of wrath; and the name of God is pronounced in such awful accents, that the crush of worlds and the whole fabled legions of hell, let loose upon the people, would not affright them more.

Reader, our Lord has never intimated that there is much for us to do, to be prepared or ready to die. If you have attended to the subject properly, you have discovered that his instructions are more designed to prepare and make us ready to live, rather than to die. A few hours of distressing sickness, a short season of excruciating pain will soon make us both ready and willing to die. The great object is to be ready to live as we ought; as our God has commanded, and as our happiness requires. For this reason our Lord came—came '*to deliver those who through fear of death, were all their lifetime subject to bondage.*' He did not endeavor to increase their fears of death, by telling them they were not ready to die, but endeavored to remove their fears of death. He was evidently more concerned that they were not ready to live. He was never known to ask people if they were ready to die? ready to meet their judge? ready for the solemn retributions of eternity? This is new language. Our Lord was frequently with the sick, but was never known to ask either of these questions, he was frequently with mourners, but never manifested any concern on these subjects.

He raised Lazarus, the widow's son, and the daughter of Jairus, from the dead;—why? Not because they died before they were ready, but to manifest his power and to comfort those who mourned. He did not improve these occasions to expostulate with the multitudes which attended, telling them that there was great danger of their dying before they were ready, and that should this be the case, their fate would be unending wo. If he believed in such things, how could he have neglected naming them on such important occasions? When he saw the sick

verging on eternity, how could that faithful herald of heaven, that pattern for us to follow, neglect to caution the sick to make their peace with God, not to sin away the day of grace, but to prepare for death, judgment, and eternity? There is one thing very certain, and that is, had such inquiries and cautions been necessary, the Lord Jesus would not have neglected them.

The common idea is that we must be holy, that we may be ready to die, but the truth is, holiness makes its possessor ready to live—live soberly, righteously and godly in the present world. Vice is much more successful in making people ready to die. There are now, in the world, thousands whom intemperance has made ready to die. There are other thousands, who stand tottering on the brink of death, who are the victims of other vices. All die, and at the time for which God prepares them. It is a great thing to die, but greater to live; it is therefore of the most importance to be ready to live.

The blessed Jesus says, 'Man shall not live by bread alone, but by every word which proceedeth out of the mouth of God.' By this we perceive that we should receive the words of God, that we may live, not that we may be ready to die. Again, our Lord says, 'He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.' See John v, 24. This proves that *hearing* and *believing* in the divine testimony, are not designed to make us ready to die, as some suppose, but they cause us to 'pass from death unto life.' 'The apostle says if we love life and would see good days, we must refrain our tongues from evil—speak no guile with our lips—avoid evil and do good.' See 1 Peter iii, 10. This direction is designed not to make us ready to die, but to live and see good days. Children are commanded to honor their father and mother, that their days may be long upon earth. Ex. xx, 12. An attention to this command is required not to make children ready to die, but to live long upon earth.

Wisdom is but another name for religion, and the wise man represents wisdom as having length of days in her right hand, riches and honor in her left; while he represents folly as leading her miserable captives down to the gates of death.

If we pursue this inquiry to any length we please, we shall find the great design of the gospel, of the sacred teachings of the Lord Jesus, was to prepare man for life—for a quiet, peaceable life. Hence, the Savior says, 'Learn of me and ye shall find rest unto your souls;' and the apostle says, 'We which have believed do enter into rest.'

Reader, do not mistake us on these subjects. We do believe 'there is a judgment,' as stated in Job xix, 27. We believe that it shall be executed *in the earth*, as stated in Jer. xxiii, 5. In regard to our heavenly Father, we believe, 'Verily he is a God that judgeth in the earth,' as stated in Ps. lviii, 11. As God judges and executes judgment in the earth, we believe 'that the righteous shall be recompensed in the earth, much more the wicked and the sinner,' as declared in Prov. xi, 31. Are you ready to meet your judge on earth? Are you ready to receive in his earthly dispensations according as you have done whether good or bad? The evils which have come upon others may come upon you, unless you are prepared by virtuous, holy lives, to receive the just recompense which God renders to all his children. The way to be ready, is to obey the divine laws. 'This do, and thou shalt live.' Adam and Eve, Cain, the Antediluvians, Sodomites, Pharaoh and his hosts, Korah, Dathan and Abiram, Babylon, Nineveh, and Jerusalem, were all judged in the earth; and as they had done, so God requited them. They were not in a desirable readiness to meet their judge. Instead of being approved they were condemned, and miseries according to their guilt came upon them.

Noah, Lot, Moses, Samuel, and others whose history adorns the Old Testament, and the disciples whose lives are recorded in the New, were ready by habitual attention to their various duties, to stand in the presence of their all-seeing judge; and being found faithful, they were approved and escaped the miseries which came upon their less fortunate cotemporaries.

It is desirable, when called upon to die, to be able to look back upon well spent lives; the review will be satifactory, and consoling. This advantage, though important in our last hour, is not to be compared to that rich income of happiness which the good man enjoys, daily, in the discharge of a virtuous life. A good life is a happy one. The death of a good man is like his life, calm, resigned and happy. The death of the vicious is like their lives, filled with bitter remorse, and agonizing misery. If we would be prepared and ready to die, we should be prepared and ready to live. And the great question should be, are you ready to live? Do we make the best of life? Do we improve the moments as they pass in the best possible manner? Do you wish to know how to live? Go to the Bible; let that teach you. Go, ask wisdom of the Lord Jesus, for he is 'the way, the truth and the life.' Go to work and render yourselves happy; and of one thing you may be certain, i. e. what affords you substantial happiness in life, will not trouble you in death. Divine truth asserts, '*godliness is profitable*.' There is no long waiting, no tedious delay, between the practice of godliness and the enjoyment of its *profit*. What better recommendations can godliness possess, to render it worthy the attention of the aged and young? '*It is profitable*.'

Love God, and keep his commandments; this is the whole duty of man. B. W.

MR. M'CLURE'S LECTURES.

We are indebted to the Trumpet for the following extracts from Mr. M'Clure's Lectures against Universalism, lately published in Boston. "The first of these lectures," says Brother Whittemore, is designed to prove, "that the great duty of Universalists is to commit suicide;" and the sermon is entitled "the great duty of Universalists considered and *urged!*" Mr. M'Clure affects to think that since Universalists believe in no punishment in the future world, they should *immediately commit suicide*. Our good Calvinist Br. Crosby of the Baptist Repository is of the same opinion. Now, if such views are correct, in relation to Universalists, why are they not as applicable to Calvinists? The *elect* are in no danger of eternal, or even future, punishment. Why not commit suicide at once, and enter upon the heavenly inheritance? If the Universalist has any inducement to self murder, has not the Calvinist quite as much? Nay, has he not much more, since he thinks the ways of the righteous in this world very poorly rewarded, while the sinner enjoys all of life's blessings? The apostle Paul, who was something of a Universalist, and who felt a very strong assurance of future blessedness, never indulged the idea, so for as we know, of committing suicide. Hear his language: "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory, while we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal, but the things which are not seen are eternal. For we know that, if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens. For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven." 2 Cor. iv, 17, 18, and v, 1, 2. Now, if Mr. M'Clure had lived in the day of Paul, he would no doubt have preached this same sermon against that holy apostle. He would have called Paul "an inconsistent false-hearted professor." What, believe, *know*, that he had "a building of God, an house not made with hands, eternal in the heavens," and "yet groan" in his "earthly house of this tabernacle!" What a fool, in the sapient Mr. M'Clure's opinion, must Paul have been! And yet we hear that laborious apostle exhorting his brethren, to run with *patience* the race that was set before them, looking unto Jesus the author and finisher of their faith. One thing is very evident, that Mr. M'Clure and St. Paul do by no means agree. Which is most worthy of confidence, as a religious teacher, our readers will easily decide. But to our extracts. When the advocates of endless misery are driven from all appeal to the Bible, and have nothing better to urge against Universalism than such a tirade of folly, rendered the more despicable by the malevolence which attends it, we may well account our cause to have triumphed.

"Let him eagerly swallow the fatal drug; let him divide the jugular vein; let him blow out his brains, if he has any—for he must be destitute, if he is unwilling to be happy." p. 5.

"Go, then, my Universalist friend, hasten to add one more at least to their numbers, and one more accession to their joys. Choose some one of the many ways of emigrating to that land of promise. What say you to taking laudanum; and so sleeping the *sleep* of death? What say you to drowning; water is the mirror of heaven, and the symbol of its purity: go by water then on your pilgrimage to increase the population of that holy land." p. 7.

"My Universalist friend, tread in his steps; *go, and do thou likewise*. Wait not for torturing disease or fatal vice to terminate your life; wait not for the doctor to end it scientifically; wait not for the hangman to close it judicially; *but lay it down of yourself*. Take arsenic for your powder, or a dagger for your lancet, or a bullet for your pill, or your bed-post for a gallows. In successful emulation of Christ, deny yourself and *enter into the joy of your Lord*, who GAVE HIMSELF to die for you; that is, *freely* died to give you an example." pp. 7, 8.

"It yet remains to be proved, that there is a sincere Universalist in this town. Nor shall we have the least satisfaction that there is, till we see the lifeless corpse, till we hear the funeral knell, till we watch the obsequies of the consistent hero, and champion and martyr of his faith. Till our incredulity is overcome by repeated instances of this kind, we cannot trust your professions, or give you credit for feeling what you affirm." p. 10.

"Put it into operation in your own case, my friend, or you never will be able to convince others, nor to satisfy yourself, that you are actually willing to rest all on the truth of your doctrine. Since faith without works is dead, put life into your faith by putting a bullet into your skull, or two or three inches of cold iron into your heart, or a dose of poison into your bowels. Thus will the brightness of your hopes and the excellence of your system of faith become luminously and transcendantly manifest." p. 11.

"O, choose without more delay some instrument from the armory of death; with which to *fight the good fight of faith*, to strike a decisive blow, to release yourself from captivity to sin and subjection to suffering. If you are doubting, let your firmly believed doctrine decide you to *depart and be with Christ, which is far better*.

Get out of suspense by suspending yourself in a convenient collar; or lull your anxieties, if you have any, with a potent dose of laudanum; or sunder the web of perplexity and the thread of life together, with the self-same scythe that *mows your chin.*" pp. 12, 13.

"Pass the poisoned cup to the lips of each of your family, and last of all drain it yourself. Or else plunge the knife into the faithful heart of your wife, then drive it up to the hilt into the bosom of each of your little ones whom you love too well to part with, and finally turn it with steady and pious hand against your own manly breast. Many are the advantages of such a course: there would be no one to lament your loss with agonizing grief, no one to wish you back from your heavenly mansion, for every one would be glad that you was gone; there would be a certainty of travelling to eternal life in company with those who were dearest to your soul, and setting up house-keeping at once with all your family around you in the city of New-Jerusalem: there would be no widowed mother and fatherless orphans left to starve on the reluctant charities of the world: there would be secured to them the blessings you proposed to yourself: and no kindness you could possibly confer upon them will compare with the considerate tenderness of ushering them into the pure enjoyments of glorified saints:—and lastly, there would be a most impressive example in those slaughtered bodies, of the power and sincerity of your faith; so that all who beheld you would acknowledge it, and your minister might preach your funeral sermon from the text, *Behold* an Universalist *indeed, in whom was no guile!* Such would be the happy consequences of thus disposing of this objection. O, then *confer not with flesh and blood;* but summon up your energies to do this deed of conjugal love, of parental fondness and religious grace." p. 13.

"Think of those ornaments of your sect, who have stretched their necks with halters, that they might the sooner thrust their heads into heaven; think of those who in professing their religion, were actually and literally *buried in baptism unto death;* or in other words, stayed under water until they were drowned: think of those who won a kingdom in heaven, with their own good swords, plunging them into their own bosoms, and so opening the celestial portals as well as the Pope of Rome could do with St. Peter's keys. O happy, happy spirits!—when shall we see your equals? Who of your brethren in the faith will mount to paradise by your rope-ladders? who will launch into an eternity of blessedness, by diving into those seas where your carcasses become food for fishes? Who with gory wounds will follow your bloody tracks to realms of bliss, freshening the traces of *your* blood with *their own:* that others may have a clue to guide them in the way of glory. Blessed souls!—more than martyrs! more than Christians! Leave mantles, with a double portion of your spirit, to your successors in the true belief." p. 15.

"In drawing this discourse to a close, I call upon every Universalist, to do the duty which has been considered and urged. We cannot accept any apology or excuse, whatever, without insisting that you are an inconsistent false-hearted professor. The utmost we can allow you is the *mode* of death, in which you are at liberty to exercise your invention, or consult your taste. I solemnly call upon you to prove your sincerity, to show your faith by your works. Do this by prompt suicide, and we shall know what *you* are, as well as we already know what your *duty* is." * * * * "Once more I call upon you to act out your principles; or if you have not the necessary courage, faith and piety, then renounce your tenets forever." pp. 16, 17.

"A fifth argument against the sincerity of Universalists is, that *so few of them commit suicide.* In the preceding lecture, their obvious duty in this respect was clearly laid before them. They were urged by no less than twelve conclusive reasons to kill themselves; they were told that 'it yet remains to be proved that there is a sincere Universalist in this town:' and the objections to the discharge of this obligation were fairly removed. And yet, strange to tell, not one of them has hastened to get out of harm's way, to secure instantaneous redemption from all evil, and to enter on the thrilling raptures of eternal life." p. 25.

"Thus self murder is physician, bondsman, and Savior. This is none other than the key of heaven's pearl-gates; and those who effect an entrance to eternal bliss by means of it may well sing—'honor and glory and blessing be unto our saviors—razors, and daggers, and pistols, and poisons, and halters, for ever and ever:' well may they shout everlasting hosannas and hallelujahs to suicide, which hath redeemed them unto God. Cutting the throat from ear to ear is the shortest cut to heaven. Wonderful, delightful privilege! and an *exclusive* privilege too. The first lecture of this course demonstrated, that none but Universalists could with the least consistency or propriety, avail themselves of its benefits. ALAS, *that of the multitudes who are doctrinally entitled to all the advantages of self-destruction,* SO FEW SECURE THEM—owing to their weakness in the faith." p. 47.

"That is to say, if he does not by a violent death put them in possession of robes and treasures, and mansions in heaven—why then he is no real Universalist. Who can imagine a stronger exhibition of *faithfulness unto death,* than would be seen by going into the dwelling of a believer in the 'blessed doctrine,' and beholding his wife hanging at one bed-post by a stocking knotted round her neck—the two children swinging in his *suspenders* at two others, and himself occupying the fourth by means of his cravat, which ought to have been of hemp.—Kind husband! kind father!" p. 50.

"So then, thou true believer, slay thy parents and family, set fire to thy habitation when thus made a slaughter house, and then rush thyself into the funeral pyre. In so doing, thou and they will gallop to paradise in a car of flame.

"O haggard saint! to heaven wilt thou guide
Thy glowing chariot, steeped in kindred gore
And seek to hide thy blessed paracide
Where peace and mercy reign forevermore."

CAMPBELL *accommodated."* p. 51.

FROM THE RELIGIOUS INQUIRER.

PROGRESS OF SOCIETY.

It is very gratifying to a generous mind to witness the progress of society. On every hand, we see a spirit of inquiry, which pervades all classes, and investigates all opinions. It is a spirit which cannot be stayed by any human effort. It is not confined in its operations, but seems to penetrate almost every region, and affect every heart. It is a spirit which calls into action all the energies of the human mind, and arouses every dormant faculty. But there are some who, strange as it may appear, feel no joy at the existing state of things. They would rather throw the world back into barbarism and ignorance. To tell them of improvement is but to produce melancholy and despair. Their whole business is to retard society, and to prevent the 'perfect day' of light and joy. We are ready to ask why such a state of feeling is indulged by a single mind? We reply that there are many in society who still hold to antiquated notions, who have made scarce any progress themselves, and who are unwilling that others should outstrip them. They would chain genius herself if there were any fetters strong enough. They still hold to opinions which society has outgrown, and almost laid aside like worn-out garments. It is particularly pleasing to the believers in impartial grace to see the improvements in society. They are pleased, because they see the tendency of things is promoting that doctrine. It does appear to us an evidence against endless misery and in favor of Universalism that the former is dying away and the latter is spreading in proportion to the progress of society. 'From the prevalent theology, which has come down to us from the dark ages, we hope nothing. It has done its best. All that can grow up under its sad shade has been brought forth. It wraps the Divine nature and human nature in impenetrable gloom.' Our opponents seem not to be aware how much they have improved themselves. They have been forced to give up many opinions which they once deemed sacred. They are evidently afraid that now the human mind is started, it will go on, and that the world will at last reach the grand result, 'that the Lord is good unto all.' They want to be happy hereafter, yet they oppose the very doctrine which assures them they will be so. But we suppose they want some exclusive favors for themselves; they do not like equality in religion, though they approve of it in politics. Some distinction must be made either here or hereafter. The happiness of the world they think is too broad a conclusion to maintain. But we assure them we think it not too great a work for Deity. We dare not ascribe to him any less object than this. It is grand and sublime. It agrees with reason and is sanctioned by the divine word. This doctrine is rapidly spreading. It will have less and less to contend with, till at last it will be the great theme of every tongue and of every heart. 'The Lord will arise and his glory will be seen.' 'The knowledge of the Lord will cover the earth as the waters cover the sea.' It becomes all who are engaged in this great work of the emancipation of our race to be faithful and persevering, and above all to be united. There should be no licentiousness, no solemn mockery. The whole conduct should be like the sentiment, free, generous and candid. Let the world see its influence on their hearts, and seeing they will rejoice and believe. C. S.

HINTS FOR HEALTH.

Persons in health should never under any circumstances take medicine. The custom which prevails in some families of administering physic in the spring and fall to prevent the attacks of disease, is preposterous in the extreme. The only sure safeguards are temperance in eating and drinking, and in carefully adapting the clothing to the changes of the atmosphere. Persons in the vicinity of contagious disorders must carefully attend to these prescriptions, and by proper exercise, cheerful recreation and strict regard to cleanliness, preserve the mind in a state of cheerfulness and activity. It is absolutely necessary for those visiting warm climates to abstain wholly from the use of spirituous liquors. The great cause of mortality among our seamen visiting the West India ports, may be traced to the prevailing use of liquors, which heat the blood, and induce fevers in those warm climates. One sick person only should occupy the same apartment. The bed should be a mattress, in case of fever, in preference to one of feathers. The room should be well ventilated, the light excluded, and it should be kept in a state of the most perfect cleanliness. The introduction of visitors in a sick chamber should always be avoided, as the air becomes vitiated and unfit for respiration, and their presence and conversation are apt to disturb the patient.—*Journal of Health.*

GENERAL CHARACTER AND VALUE OF THE PSALMS.

From Noyes' Introduction to "a new translation of the book of Psalms."

The Book of Psalms has been styled by some of the German critics, in allusion to a portion of Grecian literature, THE HEBREW ANTHOLOGY; that is, a collection of the lyric, moral, historical, and elegiac poetry of the Hebrews. Regarded in this light alone, it presents a most interesting subject of literary taste and curiosity. Many of these Psalms must have been composed some hundreds of years before the period, which is commonly assigned to the existence of the Iliad of Homer. But it is not with them as with many of the productions of the classic muse, of which the antiquity constitutes their greatest claim upon the attention of the scholar; and of which the subjects possess little or no interest for the world in its manhood. It was the privilege of the Hebrew bards to be employed upon subjects, possessing an interest as enduring as the attributes of God, and the nature of dependent man. Their poetry has the deep foundation of eternal truth. It comes, for the most part, in language the most glowing from the very depths of the soul, rich in sentiments adapted to the soul's most urgent wants. Hence its living spirit, its immortal freshness. Hence its power of reaching the hearts of all men, in all countries and in all ages. Where in the whole compass of literature can one find more of the 'thoughts that breathe and words that burn,' than in the Hebrew Anthology? Then, too, what variety is there in the subjects of these ancient compositions! How diverse the states of heart and fortune that occasioned them! How various the strains of joy, sorrow, love, hope, fear, remorse, and penitence, which come from the sacred lyre! Surely his must be a singular human soul, that is not touched by some of them.

What a sensation would be produced in the literary world by such a collection of poetry as is presented in the book of Psalms, could it come recommended by the attraction of novelty. But the truth is, that, in general, the ear is accustomed to these admirable productions, before the mind can comprehend their meaning, or feel their beauty; so that, in maturer life it requires no inconsiderable effort to give them that attention, which is necessary for the reception of the impressions they are adapted to impart.

Another obstacle to a proper estimate of the sacred poetry is the very imperfect translation, and wretched arrangement, in which it has been presented to English readers. Let the lover of poetry imagine what impressions he should receive from the odes of Collins or Gray, cut up into fragments like the verses in the common version of the Bible, and he may comprehend what injustice has been done to the Hebrew poets.

The compositions in the book of Psalms are the productions of various authors and periods, belong to different species of poetry, and possess various degrees of poetic merit. While some of them present the fresh gushes of excited feeling, or the calmer expression of the sublimest sentiments, in the boldest language of poetry; others consist only in the artificial arrangement of moral maxims, in a sententious style; or in elaborate and imitative prayers and praises, prepared for the public worship of God.

The peculiar religious character of the Psalms, which distinguishes them from the productions of other nations of antiquity, is well worthy of the attention of such as are disposed to doubt the reality of the Jewish revelation. I do not refer to the prophetic character, which some of them are supposed to possess, but to the comparative purity and fervor of religious feeling, which they manifest; the sublimity and justness of the views of the Deity, and of his government of the world, which they present; and the clear perception of a spiritual good, infinitely to be preferred to any external possession, which is found in them. Let them be considered as the expression and fruit of the principles of the Jewish religion, as they existed in the minds of pious Israelites, and do they not bear delightful testimony to the reality of the successive revelations, alleged to have been made to the Hebrew nation, and of the peculiar relation, which the Most High is said to have sustained towards them?

Let the unbeliever compare the productions of the Hebrew poets with those of the most enlightened period of Grecian literature. Let him explain how it happened, that in the most celebrated cities of antiquity, which human reason had adorned with the most splendid trophies of art, whose architecture it is now thought high praise to imitate well, whose sculpture almost gave life to marble, whose poetry has never been surpassed, and whose eloquence has never been equalled, a religion prevailed so absurd and frivolous as to be beneath the contempt* of a child at the present day; while in an obscure corner of the world, in a nation in some respects imperfectly civilized, were breathed forth those strains of devotion, which now animate the hearts of millions, and are the vehicle of their feelings to the throne of God. Let him say if there be not some ground for the conclusion, that whilst the corner-stone of the heathen systems of religion was unassisted human reason, that of the Jewish was an immediate revelation from the Father of lights.

The hearts of the pious for ages have felt the value of the Psalms, as helps to devotion; and many have labored for expressions, in which to set forth their praise. For its truth as well as beauty we quote the following description by Bishop Horne, who yet saw some things in them, which modern views of interpretation will not permit us to find.

"In them," says he, "we are instructed to conceive of the subjects of religion aright, and to express the different affections, which, when so conceived of, they must excite in our minds. They are, for this purpose, adorned with the figures and set off with all the graces of poetry; and poetry itself is designed yet farther to be recommended by the charms of music, thus consecrated to the service of God; that so delight may prepare the way for improvement, and pleasure become the handmaid of wisdom, while every turbulent passion is calmed by sacred melody, and the evil spirit is still dispossessed by the harp of the son of Jesse. This little volume, like the paradise of Eden, affords us in perfection, though in miniature, every thing that groweth elsewhere, 'every tree that is pleasant to the sight, and good for food;' and above all, what was there lost, but is here restored, *the tree of life in the midst of the garden.* That which we read as matter of speculation in the other Scriptures, is reduced to practice, when we recite it in the Psalms; in those, faith and repentance are described, but in these they are acted; by a perusal of the former we learn how others served God, but by using the latter we serve him ourselves."

"The hymns of David," says Milman, "excel no less in sublimity and tenderness of expression, than in loftiness and purity of religious sentiment. In comparison with them, the sacred poetry of all other nations sinks into mediocrity. They have embodied so exquisitely the universal language of religious emotion, that (a few fierce and vindictive passages excepted, natural in the warrior-poet of a sterner age) they have entered, with unquestioned propriety, into the ritual of the holier and more perfect religion of Christ. The songs, which cheered the solitude of the desert caves of Engedi, or resounded from the voice of the Hebrew people, as they wound along the glens or the hill-sides of Judea, have been repeated for ages in almost every part of the habitable world, in the remotest islands of the ocean, among the forests of America, or the sands of Africa. How many human hearts have they softened, purified, exalted!—of how many wretched beings have they been the secret consolation!—on how many communities have they drawn down the blessings of Divine Providence, by bringing the affections into unison with their deep devotional fervor."

* I speak of the *prevailing* religion. I do not regard the excellent views of God and Providence, entertained by a few of the Grecian philosophers, such, for instance, as those attributed to Socrates in the Memorabilia of Xenophon, as inconsistent with the tenor of my remarks.

WHAT IS RELIGION?

True religion, one has very happily observed, is that which makes a good man, which renders one pious towards God, conformed to the pattern of his Savior, beloved by his fellow men, humble in his temper and manners, peaceable in his society, just in his treatment of all, strict in the government of himself, patient in adversity, and attentive to his duty in all conditions and relations of his life. When you see such a character you may believe that religion is there. Reader, when you find this to be your character you may believe that wisdom has entered into your heart.

If you see a man meek, humble, peaceable, sober and benevolent, careful to practice piety himself, and promote it among others, you may safely think him religious, though you suppose him to have adopted some groundless opinion. If you see one contentious about religion, condemning all who think not as he does—more zealous to make proselytes to his own party and opinion, than to make good men out of proselytes, whatever you may think of his heart, you will at least conclude that his zeal is not according to his judgment.

Judge then of truth, and of the importance of doctrines by their practical tendency and observable effect. For as the design and tendency of the gospel is to make men better, so, if any doctrine has a contrary influence, you may conclude either that it is not a doctrine of the gospel, or that it meets with a temper exceedingly perverse.

CHRISTIANITY BEAUTIFUL.

Christianity is decidedly superior to any other system of Religion that ever claimed the attention of mankind. While the Pagan, Mahometan, and the various other systems devised by men, debase the mind, Christianity, as believed by Universalists, exalts, purifies, and refines the affections of the soul. It elevates the mind and causes it to hold sweet communion with the Father of all. It makes afflictions tolerable, because we are assured of a happy termination; and death easy, because by the eye of faith the mind is carried forward to the glorious morn of the resurrection. Christianity teaches us to love God, because he first loved us, and our fellow men, because the duty is inculcated by the very social relation we stand in to each other. Charity, above all things else, it inculcates, and without it, assures us we are nothing. A system that teaches every thing good and nothing bad, who will say aught against? Who will say such a system as this is not beautiful---Who will say its influence on the heart is not salutary? All who are convinced it teaches what we have here said, will exclaim with us, *Christianity is beautiful.—Gospel Anchor.*

CHRISTIAN MESSENGER.

EDITED BY T. J. SAWYER AND P. PRICE.

SATURDAY, AUGUST 4, 1832.

WORK ON THE ATONEMENT.

We have been highly edified by a late perusal of a very candid and able work, entitled "THE ATONING SACRIFICE, a display of Love, not of Wrath," by the Rev. Noah Worcester, of Mass. The design of the work is readily seen in the title-page. Few topics of religious discussion, possess a higher importance or can excite a deeper interest than that to which Dr. Worcester has devoted his attention. The atonement in some way or other lies at the foundation of the christian religion, and the view we take of that simple doctrine must not only give a different coloring to, but materially affect, our whole religious system. The time has been, and indeed now is, so far as formulas of faith are concerned, in which the atonement was regarded as simply vicarious, in other words, that Jesus Christ in his own person suffered the penalty of the divine law which stood against a part or all of human offenders. God was represented as being satisfied with the ransom paid by his own Son; his wrath was appeased by the death of Christ; and he was reconciled to sinful man, now imputed righteous through the righteousness of the crucified Savior. Justice had obtained its demand, although the penalty fell not on the transgressor. The spirit of that doctrine is now, however, fast passing away.

The volume before us presents the subject in a very different light. The death of Christ is the result not of the divine wrath, but of the divine love. "God commendeth his love to us, in that, while we were yet sinners, Christ died for us." And Christ died not to reconcile God to us, but us to God. Dr. Worcester has managed the examination of the subject with great caution and ability. Every point is rendered perspicuous. All its various bearings and relations, are carefully considered, fairly presented and permitted to have their due weight. The work besides is written in an excellent spirit. It breathes no unkindness or ill-will, it indulges in no satire. On the contrary, it is a candid and manly argument, worthy the christian who feels that religious truth is important, and who is not bound to a creed which at all hazards he must attempt to support. We venture to predict that the day is distant when any man equal to the task will undertake its refutation. It is unnecessary for us to say, that we rejoice to see such a volume before the public. If the Deity be indeed such, and if his moral government be such, as is there represented, the idea of endless torments is preposterous. S.

SCRIPTURE EXPLANATION.

And it came to pass when men began to multiply on the face of the earth, and daughters were born unto them that the sons of God saw the daughters of men, that they were fair; and they took them wives of all which they chose. Genesis vi, 1, 2.

This passage has been the source of some difficulty and of many speculations. The difficulty lies in the real or supposed ambiguity of the term "the sons of God." Who were they? Here men have differed. Some have imagined them *angels*. It may well be doubted, however, whether the term "sons of God" is ever used, we mean in the bible, in this sense. A few passages, for instance, Job i, 6; ii, 1; xxxviii, 7; have been often quoted, and, perhaps may be as often for the future, to establish such a Scripture use, but we are not yet convinced that the assumed proofs are more explicit or satisfactory than any other passages where the term in question is found. But were it to be granted that the phrase sometimes bears this signification, it yet remains to be shown that such is its meaning in the passage under consideration.

It seems that the term "sons of God" was by the Seventy here rendered "angels of God." Or if it was not so rendered, this reading had crept into some copies of that version, for it would also seem that other copies even in the first ages of the Christian church gave the same reading as the Vulgate and more modern translations. Whether the Seventy, or transcribers, introduced this false or very doubtful rendering then, is of little consequence. That it existed is evident, and even now, it is said to be found in the Alexandrian Manuscript, one of the most ancient and valuable copies of the sacred Scriptures.

"Upon this passage thus misunderstood," says Calmet, "the author of the book of Enoch, composed his history of the revolt of the angels and of their pretended marriage with the daughters of men." Again, he says, "it is from this book that Clemens Alexandrinus, Ireneus, Tertullian, Athenagoras, Cyprian, Lactantius, Sulpicius Severus, Minutius Felix, Ambrose, and others, drew their notion of the marriage of the angels with the daughters of men." The exact age of this apocryphal book, of which only some fragments now remain, is not known, but it seems to have been written subsequent to the destruction of Jerusalem, and may perhaps be safely placed towards the close of the first, or in the early part of the second century. Flimsy and unsupported as were the claims of this miserable production, it was received as we have seen by some, and the fanciful, not to say ridiculous and absurd, story of the heavenly spirits becoming enamored with forms of flesh and blood—a story founded on an ignorant or witting misconstruction of the passage we are now considering, and embellished with a deal of the marvellous and incredible—was by a few adopted as the truth of revelation.

The erroneous meaning thus attached by some misguided christians to the term "sons of God," has of late been revived and a theme extracted therefrom for the exercise of some of the first poetical talent of the age. Thomas Moore in his "LOVES OF THE ANGELS," entered a field both rich and ample enough for the indulgence of his luxuriant imagination, while the "HEAVEN AND EARTH" of Byron embraced a subject sufficiently wild and extravagant for the highest, if not the best, effort of his gifted mind. The theme is certainly well fitted for the poet, and, we might add, the poet only. It should not surprise us therefore, that the sons of song have seized upon it, and enlarged and embellished it with all that could give to an "airy nothing a local habitation and a name." Yet we should do injustice to the authors mentioned above, were we for a moment to suspect them ignorant of the origin of their subject, or anxious to impose on the credulity of their readers. They enjoyed the privileges of the poet.

We have been surprised by a paragraph found in a work of Sir Walter Scott, decidedly one of the most popular writers of the day. Lest we should be accused of misrepresenting this gentleman's opinion we shall quote the whole paragraph in which allusion is made to our subject.

"Some communication between the spiritual world by the union of those termed in Scripture "Sons of God," and the daughters of Adam, still continued after the fall, though their interalliance was not approved of by the Ruler of mankind. We are given to understand, darkly indeed, but with as much certainty as we can be entitled to require, that the mixture between the two species of created beings was sinful on the part of both, and displeasing to the Almighty. It is probable also, that the extreme longevity of the antediluvian mortals prevented their feeling sufficiently, that they had brought themselves under the banner of Azrael, the angel of death, and removed to too great a distance the period between their crime and its punishment. The date of the avenging Flood gave birth to a race whose life was gradually shortened, and who being admitted to slighter and rarer intimacy with beings who possessed a higher rank in creation, assumed as of course a lower position in the scale. Accordingly after this period we hear no more of those unnatural alliances which preceded the flood." *Demonology and Witchcraft, Letter III. Harpers' Family Library*. No. xi, p. 54, 55.

Sir Walter Scott has here, in the fullest sense, recognized the substance of all the fictions of the early ages of Christianity on this subject, and added the authority of his name to an exposition that is scarce worthy of a schoolboy. Without denying the possibility of such an intercourse between the two worlds we may certainly express our settled convictions of its utter improbability. Should such a method of interpretation as Sir Walter Scott has here used be generally adopted, the Bible, and indeed every ancient book on earth, would become a collection of fables, which the wildest dreams of the poets could scarcely equal. And we cannot but regret exceedingly that he should have fallen into an error so often exposed, so palpable to the weakest intellect, and so far removed from the reach of ordinary credulity.

But if this explanation be rejected, as unquestionably it must, what shall we adopt in its stead? How may the passage be interpreted in a manner at once consistent with its own language, and the general sentiments of the Bible? Two expositions have been given, either of which appears to us satisfactory. The first is, that the term "sons of God" means *the worshippers of God*, and that here it has particular reference to the children or descendants of Seth. A reason for this is supposed by some to be found in the character ascribed to Seth (Gen. iv, 25, 26.) That he sustained the character of Abel in whose stead God gave him is quite probable. But it may be questioned whether the declaration that "then began men to call upon the name of the Lord" ought to be understood as teaching that men then began to be uncommonly religious. The original may be translated "then men be-

gan to be called by the name of the Lord." (See Gerard's Inst. Bib. Crit.) By "daughters of men" this exposition would understand *the daughters of Cain* or of his descendants. This view of the subject has been embraced by many distinguished commentators, among whom are Drs. Lightfoot, Gill, A. Clarke, &c. The following quotation from a popular work will give a just idea of this explanation.

"So long as the children of Cain lived apart from those of Seth, one portion of mankind retained a knowledge of God, and a reverence for his holy laws; but the door of separation was no sooner broken down than bad example began to produce its usual effects. "The sons of God," as Seth's descendants are called, no sooner saw "the daughters of men," that is the females of the tribe of Cain, and began to intermarry with them, than they were gradually withdrawn from the upright path in which they had hitherto walked; and impiety and vice gaining ascendancy overspread the world like a pestilence." *Gleig's Hist. Bib. Vol.* 1, *p.* 69. *Har. Fam. Lib. No.* xii.

The same author speaks of the *giants* as "men of violence and rapine," which accords well with the account given Gen. vi, 11, 13.

The second explanation represents that the term, "sons of God," should be understood to mean *great men, mighty men,* while "the daughters of men" implies females of *lower families,* or *meaner persons.* Dr. Wall, as quoted in Dr. Clarke's Commentary on the passage, gives the following paraphrase:

"When men began to multiply on the earth the *chief men* took wives of all the handsome women they chose. These were tyrants in the earth in those days." He also represents the children which sprung from this species of intercourse, even after the flood, as "the renowned heroes of antiquity, of whom the heathen made their Gods." This explanation it is said is also given in the Targum of Onkelos, a most ancient and valuable Chaldee paraphrase of the Pentateuch, and likewise in the version of Symmachus. It is adopted by many modern writers. See Gerard's Inst. Bib. Crit. Part 1. chap. vi, p. 142. Boston, 1823. This exposition best corresponds, in our view, with the general history of the transaction. The word rendered *took,* signifies *to take by force,* and may be thought peculiarly applicable to *great* or *mighty* men, in an age when civil laws were unknown or extremely lax, and private violence triumphed over humble virtue. The phrase *daughters of men* may also be understood as expressive of the peculiar meaning which this last exposition attaches to it, viz. females of the *lower ranks* of life. The Hebrew language has two words which signify *man,* and which in some respects correspond to the Latin *vir* and *homo.* For instance, in Psalm xlix, 2, we read, "both low and high;" in the original "both sons of man and sons of man," that is, both great men and men of low estate. The phrase in question may be understood in a similar sense, that is *females of low estate.* S.

CHOLERA FAST.

Proclamation.

By Walter Bowne, *Mayor of the city of New-York.*

Whereas the Common Council, on the petition of a number of respectable citizens, have designated Friday, the third day of August, as a suitable day upon which all the people may unite in imploring the mercy of God, that the pestilence that now afflicts this community may be stayed, and that our city may be restored to its wonted health and industry: Therefore, I, Walter Bowne, Mayor of the city of New-York, do recommend to the inhabitants thereof, a due observance of the day so designated, that it may be kept as a day of supplication to Almighty God, that he will, of his infinite mercy, be pleased to remove from us this frightful sickness, and speedily deliver our country from similar calamities.

L. S. Given under my hand and seal of Mayoralty, this 30th day of July, A D. 1832.

WALTER BOWNE.

We should be doing injustice to our convictions of duty were we to let pass this opportunity of expressing our sentiments on the subject of the above proceedings of our Common Council. In the first place it is a matter of serious question whether a public fast day will not be attended with evils more than sufficient to counterbalance the good we might reasonably expect from its services. If anxiety, excitement, alarm, tend, as is generally believed, to predispose the system to an attack of the prevailing epidemic, it certainly becomes the duty of our civil functionaries, to endeavor, by all means in their power, to soothe the public mind, to inspire confidence, and to substitute hope and assurance for irritating and corroding apprehensions. Perhaps it is believed that an appeal to the consolations of religion presents the best prospect of effecting this desirable object. Such is our opinion; but the *consolations of religion* we regard as something widely different from what is too often proffered and received under that hallowed name. And here let us remark that in the public fast about to be observed in our city, the *Cholera* will in nine cases out of ten, be almost forgotten, while an ENDLESS AND BURNING HELL will constitute the great object of fear from which Heaven will be implored to save us. The Cholera in itself will be regarded as nothing—a day of pain and a sudden death—but the retributions of eternity to which that death will introduce us, these constitute the great subject of exhortation and prayer and the real ground of all just alarm. This, then, is the reason why we are opposed to a public fast. It will afford an especial season to alarm the timid, to work upon the lowest passions of the weak, and to mislead the ignorant. Could christians fast and pray with a humble but unwavering confidence in the present and unchangeable goodness of that divine being, whose mercy they implore—could they cease to regard him as a kind of sovereign tyrant in whose sight sycophancy is accepted instead of love—could they realize that he is good unto all, and his tender mercies are over all his works, that he is kind "to the unthankful and the evil" even in his severest chastisements, then most heartily should we rejoice not only in the services of this one day, but also be happy to see them become frequent.

Under any circumstances, however, we have objections to the inteference of civil authority. The kingdom of Christ is not of this world. The public officers of the city, or state, or nation, have nothing to do, only in their private capacity, with matters of religion. And we should have been much better pleased to see our Common Council attending to their constitutional duties, than thus stepping aside to exercise powers, (which never were, and never can be, delegated to them,) in legislating on a subject that lies between every man for himself and his God. Have our Common Council yet done all that they ought to have done? Have they not been, and are they not yet, remiss in many of their necessary duties? We might, if it was our place, here point out many things that concern the public health, which legally come within their jurisdiction, and which yet have been wholly neglected or but partially executed.

But we shall be told that the Common Council only *recommended* a day, in accordance with the petition of respectable citizens. We ask, was not this *recommendation* intended and expected to exert all the influence of a positive ordinance? Was it not expected that it would be obeyed? Why should our Common Council waste time in debating and passing *recommendations* which are to be of no avail? But why has this *official* recommendation been so perseveringly sought by our religious friends, if they really believed it after all of no authority? These questions have but one answer. It was believed by the Common Council that it would carry with it the weight and authority of that honorable body. It has no penalty attached to it to be sure—no fine—no imprisonment for neglect; and yet has it no penalty? Yes: and that man who ventures to consult his own conscience and decide on his own duty, should he chance to disobey this recommendation, will subject himself to the observation and remarks of his more devoted neighbors. Such a man will be *no christian*—will not *acknowledge God*—will be *an infidel!!*

We close this article by copying from the Christian Pioneer, a Unitarian periodical of Glasgow, the following notice given by Mr. Harris in the Unitarian Chapel, Glasgow, on Sunday, March 11th. S.

"My Christian Friends—You are aware that a Proclamation has been issued by Royal Authority, commanding the observance of a National Fast. Whatever may be the case in other countries, in Britain, a Royal Proclamation is not the law of the land, and cannot be enforced, even in relation to subjects of a political nature. In religion, it is not obligatory on any but those who aid and abet an Established Church. If the Head of that Establishment chose to issue his mandate, either for its members to pray on a particular day, or not to pray for an obnoxious individual, though pledged to that individual by the most sacred of vows, those members are bound to obey. Like the bull of the Vatican, the Episcopalian must observe the one, (and the Presbyterian hierarchist usually follows in his train,) as the Catholic must obey the other.

But those who have been made free in Christ Jesus, will never bow to human authority in religion. As men, they must see the reasonableness of a command before they obey it. As Dissenters, it would be a violation of principle, to pray or to fast, at the mere bidding of Royal or any human authority. As disciples of Christ, they acknowledge no other legislator in religion; and having been taught by Jesus that God is a spirit, and that acceptable worship is the adoration of the heart, and not of ceremony and form, prescribed fasting as well as prescribed penance, they believe to be alien to the spirit of the Gospel; and having likewise been instructed that God is "our Father," a being of boundless love, they know that no disease is to be deemed the infliction of a vindictive God, and that the threatening of heavenly anger, proclaimed by fallible man, is not the reflection of the God of all the families of the earth, but the image merely of worldly authority and a corrupted faith. I shall not therefore obey the Royal Proclamation. There will be no service in this Chapel on Thursday the 22d of March. But as an opportunity seems thus to be given to state my views and feelings, on the political, moral, and religious condition of our common country, I shall next Sunday afternoon embrace that opportunity, and give in detail my opinion on these interesting and important matters."

A large audience it is added, assembled that afternoon, and listened with the deepest attention, whilst Mr. Harris preached from Isaiah lviii, 4—7. "Behold ye fast for strife and debate, and to smite with the fist of wickedness; ye shall not fast as ye do this day to make your voice to be heard on high. Is it such a fast that I have chosen? a day for a man to afflict his soul? to bow down his head as a bulrush, and to spread sackcloth and ashes under him? wilt

thou call this a fast, and an acceptable day to the Lord? Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked that thou cover him; and that thou hide not thyself from thine own flesh?"

CHOLERA.

We are happy in being able to say that this alarming and formidable disease is slowly subsiding in our city. The greatest number of cases reported by the Board of Health, was, for 24 hours ending 11 o'clock, A. M. Saturday, 21st ult. 311; 104 deaths. The greatest number of interments reported by the City Inspector was, for 24 hours ending 8 o'clock, A. M. Sunday, 22d ult. 176; by Cholera 158. The reports corresponding to the above, one week later, were cases 145; deaths 68. Interments 107, by Cholera, 85. On Wednesday, August 1st, 92 cases were reported, and 41 deaths. Interments reported 8 o'clock, A. M. same day 76. Notwithstanding this great decrease of the disease, we should still think it imprudent for our friends who have gone into the country, immediately to return.

FOR THE CHRISTIAN MESSENGER.

NATURE.

The contemplation of the works of nature affords some of the noblest and purest pleasures of the human mind. Gazed upon as the workmanship of a great, and wise, and good Being, who can consider them without feelings of mingled admiration and awe. Even in the inferior parts of creation, among the little things of our own earth, how much do we find to call forth wonder and inspire delight. Animate and inanimate nature is full of beauty and astonishing displays of superior wisdom. How surprising the order and regularity of the crystal. So exact that amidst a million of the same species no difference in angle and form can be detected. How beautiful the little vernal flower! Its leaves seem touched by the pencil of an angel.

But let us rise still higher and take a wider survey. Let us gain some commanding eminence and look off upon hill and dale, and field, and forest, and stream. What a boundless variety and yet all beautiful! Whose eye is so dull—whose soul so insensible that he cannot gaze and admire with almost insatiable delight? Whose heart is not enlarged, whose feelings are not refined, whose pleasures are not multiplied, by mingling with, and contemplating the beauties of creation. It is here we seem to commune with ourselves and with our Creator in his works. It is here is placed the first impress of our Maker's character. The mysteries of Nature we should study, the loveliness of Nature we should admire, as the work of the Almighty. And how easy thus would become our pathway from Nature up to Nature's God. Let me say with Dr. Beattie,

Oh, how canst thou renounce the boundless store
Of charms, which nature to her votary yields?
The warbling woodland, the resounding shore,
The pomp of groves and garniture of fields,
All that the genial ray of morning gilds,
And all the echoes to the song of even,
All that the mountain's sheltering bosom shields,
And all the grand magnificence of heaven—
Oh how canst thou renounce and hope to be forgiven?

Who does not retire from the contemplation of Nature with feelings of a tenderer relation to his Father in heaven. He can say "in wisdom hast thou made them all." But when he turns to the region of animal life, he finds still more to gratify and delight, than in mere inanimate matter. Here is superior wisdom and greater goodness. Look at the diminutive insect that crosses your path. Learn his mode of existence, his habits of life, the nice adaptation of his size and form, to all the circumstances of his being, to all the necessities and means of individual happiness. Examine the little fly that buzzes about in all the sportiveness of youth and all the bliss of conscious being and overflowing joy. Admire his gossamer wing, his fixed but bright and animated eye! The sun sheds upon him as cheering a ray, and the summer air breathes as mildly around him, as the boasted Lord of creation. How true is the declaration of the Psalmist "The Lord is good unto all and his tender mercies are over all his works."

But when we have travelled over our little earth and witnessed all it possesses of the beautiful and the sublime, when we have listened to the roar of ocean, and the song of birds, when we have looked upon the forest's gorgeousness and the floweret's beauty, when we have seen the limpid, and purling rill and the majestic river, when we have turned our eye upon the vine-clad hills and towering mountains; when we have seen and heard all this, we have but entered the vestibule of the great temple of Nature.

There are other worlds around us to which probably our earth with all its grandeur is but as dust in the balance. The eye wanders off enraptured with its discoveries amidst the bright orbs of heaven. Infinity of space is before it. Unnumbered spheres are above, and below, and around us. And when the eye is tired of gazing and when its spirit flying vision has reached its utmost goal, it calls to its aid the benefits of scientific discovery, and stretches out into still more distant space, and there enjoys the new pleasure of seeing other worlds and beholding other wonders. R.

LOVE OF POPULARITY.

We read in the New Testament of people who feared to confess their belief in, and attachment to, the truths of the Gospel, lest they should forfeit the good opinion and favor of the Jews—the popular party in that age. Persons actuated by the same unworthy motives have existed ever since, and are to be found even at the present day of boasted freedom and independence. Such servility, however, is dishonorable, nay contemptible beyond the power of language to express. Persons supremely devoted to *popularity*, those who will act the hypocrite and fawn around such as happen to have the greatest influence around them, cannot be persons of principle or of honesty in any thing. They are rotten at the very core. They would desert any friend in the time of need and extremity, if their interest called them thus to act. Boast as they may of their attachment to a free government, or to personal independence, they are cut out for slaves, and would sell their liberty for a mess of pottage. Should a civil despot or an ecclesiastical tyrant happen to obtain the highest popular influence, they would be found in his train, licking the dust at his feet.

In this country every man ought to be free and independent; and no one will ever suffer long for being so. Respect is, and always will be, paid to an honest, strait forward and independent man, even by his bitterest enemies. Whereas the fawning hypocrite—the man of no principles, who makes it his supreme care to be found on the strongest side and dance attendance on the great, will, and ought to be, lightly esteemed and despised on all hands. All whose good opinion is worth having will sooner tolerate and honor one whose opinions they may regard as erroneous, than him who acts the insincere and servile part—shaping his opinions, like the vane upon the church steeple, to suit every popular breeze that blows.

Were the majority of the people of this country made up of such individuals, we should soon see a king upon the throne and the authority of the Pope formally acknowledged. Such men will follow any leader who promises them the most crumbs. We fear that a large proportion of orthodox Congregations are made up of such people. They do not really believe in the doctrines of the preacher; nor do they feel any hearty interest in the performances. But they follow in his train and unite in his support to secure the favor of certain influential men and "honorable women" who are attached to the Church. Such a surrender of personal independence, such a sacrifice of principle, such a miserable servility, merits the severest censures.—*Christian Intelligencer.*

TRIUNE GOD.

We have observed in the last Evangelist an account of the laying of the corner stone of a Presbyterian Church now building in Second Avenue, this city. An address was delivered on the occasion by the Rev. Mr. Patton, of the Broome-street Church, from which we extract the following:

"And now, while we lay this corner stone, let it be known by the world that it is our design that this house should be for the worship of the *triune God*, 'one in essence and equal in power and glory.'"

It is really unfortunate that the popular creed is compelled to make use of terms so foreign to the language of the Bible, and withal so contradictory in themselves. *Triune God!* No man on earth can form a conception of such a being; and yet such is the being, 'one in essence and equal in power and glory,' to whom professed Christians rear Churches! S.

CLINTON LIBERAL INSTITUTE.

The second quarter of the Summer term of the Liberal Institute, will commence on Wednesday, the *first day of August*. The Ladies' School under Miss P. Dean—Gentlemen's, under Mr. G. R. Perkins. These schools are at present prospering, and under their respective teachers will meet the wishes and expectations of patrons.

JOSEPH STEBBINS,
T. SMITH,
D. PIXLEY,
J. W. HALE,
E. S. BARNUM,
Executive Committee.

Clinton, July 23, 1832.

REMOVAL.

Br. Aurin Bugbee has received and accepted an invitation to become pastor of the Universalist Societies in Guilford and Brattleborough, Vt. His residence is Guilford Centre, to which he desires letters, &c. directed.

RELIGIOUS NOTICES.

A discourse will be delivered in the Orchard-st. Church on Sunday, (to-morrow,) morning, in relation to the late public fast. Text Isa. lviii, 6, 7.

Br. S. J. Hillyer appoints to preach on Sunday, 5th inst. (to-morrow,) in Norwalk, Conn. Sunday 12th, in Danbury. Tuesday evening 14th, in Somers N. Y. Wednesday evening 15th, in Peekskill. Friday evening 17th in Kingston, and Sunday 19th, in Cairo.

Br. L. F. W. Andrews will preach at Somers, N. Y. Monday evening 6th—North Salem, Tuesday evening 7th—at Long Ridge, Wednesday evening 8th—Stamford Thursday evening 9th—Norwalk, Friday evening 10th—Newtown, Sunday 12th, and Waterbury, Monday ev. 13th.

DIED,

In Norwalk, Conn. on the morning of the 31st ult. of hooping cough, Julia Emily, infant daughter of the Publisher of this Paper.

FOR THE CHRISTIAN MESSENGER.

GOD IS GOOD.

Written by Mr. Samuel M. Rockwell, of Columbus, Ohio, a few days before his death, which was noticed in the Messenger of July 21.

Go and dwell upon his love,
His goodness and His power—
Go view the orbs that roll above,
And look upon each flower.

Go ask the planets in the sky,
Which on their axis turn—
Go view the comets as they fly,
And in their orbits burn.

Go thou, and read in Nature's book—
Go contemplate His ways—
Go view each mountain and each brook,
And give thy Maker praise.

All nature cries, that God is love—
He makes the earth his care;
The eye that looks on worlds above
Can read His goodness there.

Go gaze upon the flowery sod,
And view the sweets of Spring:
Then bow thy greatful heart to God,
And all His mercies sing.

Oh, may Thy goodness ever be
My study and delight—
Teach me, my God, to look to thee
For comfort, peace and light!

Be with me!—be my guard and guide,
And till life's race be run,
Teach me, whatever may betide
To say, "Thy will be done."

YOUNG AFFECTIONS.

Somebody has very prettily said,

'There are a thousand beautiful things
Wreathed round the young heart's imaginings.'

If then sensitive hearts and bright eyes and young affectionate bosoms can gather to a bridal festival and witness the giving away of early love and the yielding up of the warm heart's affectionate desires of two young beings to each other, and not have their spirits stirred up within them, we pity the unnatural dulness of their sensibilities. Temporal happiness comes from different sources and is generated by different causes: the passion of wealth gives competence and ease to one, and the existence of power confers joy on another; the pleasure of intellect delights the fancy and taste of one, and gratification of the senses satisfies the wants of another; the practice of cold seclusion and hard austerity and chaining down of the affections suit the habits and inclinations of one, while the refinement of society and a reciprocation of the heart's melting tenderness and love diffuse a halo of luxurious light and delicious joy around the existence of others.

There are some scenes in this world which light up the fire of the eye, quicken the sluggish throbbings of the heart, and make the current of the affections move on with new emotions and a rapid intensity of fresh delight. To witness the consummation of long indulged hopes and a fulfilment of those delirious joys, which have wearied the heart with protracted anticipation, is one of these; we love to look in upon the young bride, with her fair form and timid demeanor and beautiful attire—to see her with flushed cheek and downcast eye and full throbbing bosom, stand up before the holy man of God and this world's friendship, and blushing yield her gentle assent to proffered vows of fidelity and love; to look again and see her go away from the parental roof, and throw herself upon the promised kindness and protection of another, confiding with such generous confidence in the pledges of devotion and love which he has so warmly lavished upon her: and then we behold her go out from parental guidance and restraint, from a father's sustaining arm and the tender solicitude and anxieties which agitate and fill a mother's bosom, and trust her all, her whole happiness, and existence in the hands of another; yea, she hazards life and infinitely more than life on the casting of a die, and God only knows how miserably it may terminate or how happily it may end. Yes, we love to look in upon a scene like this, and fancy the young dreams of felicity and bliss which are weaving themselves around the hearts of these fond beings, and then go away and ponder upon the changes which may come over them—of the clouds and storms which may break in upon their happiness and overshadow and darken the bright and beautiful expanse of their future existence.

We know that the character may be pure, the disposition gentle, the deportment kind, the heart and principles elevated, and yet the vicissitudes of life and its temptations, and the wearing away by its toilsome labor and perplexities, change entirely our characters, and all that made us most attractive and prepossesing in the eyes of friends, and those who are most devoted to us and love us best may be annihilated and destroyed. We cannot tell what obstacles will fill up our path and prevent our successful progress onward in temporal and pecuniary matters: we know not what new trait of character may be developed, nor how those which have already been exhibited will deport themselves under new trials and varied discipline and restraint. We cannot know, either, whether the tendrils of other hearts will wind into the rugged recesses of our own, and there unalterably remain through prosperous and adverse circumstances or not; nor can we tell whether the disposition and the temper will be flexible, and yield to the little caprices of taste, and allay passion and subdue stubbornness of feeling, and promote love and concord and mutual forbearance and forgiveness, or not. In fine, we cannot fully know ourselves, our natural propensities and characters and the restraints our passions and affections are under, until they yield to the healthy discipline of experimental knowledge.

The propensities to love is one of the first and best in our nature, and we see no reason why it should be clothed with so much mysticism and wrapped up with so much awkward embarrassment and restraint. There is in every bosom a fund of tenderness and affection, which as it is developed, seeks assiduously to find out some object upon which to bestow itself: the heart and the external senses are constantly in search of this object—for some one who will take it and give us back a full equivalent—and until it is found, there is a painful void existing in the bosom which comes over the heart sometimes with almost unutterable sadness. Without this sympathetic object to lavish an excess of kindness upon, the tenderest and best feelings wither, the finest affections dry up and are wasted away, and the warm emotions of the heart, finding no sympathy, no response in any other bosom, come thronging back upon the soul with sickening sensations of our utter loneliness and desolation. But when the object is discovered, when that being is found out, whose pulse beats quicker at our approach and whose affections warm into life and glow upon the cheek in our presence, and linger and droop away with sickness of heart and dreariness of feeling at our absence; when the eye lights up with gladness and joy, the bosom throbs with a delicious fulness of delight and the heart can scarcely sustain the delirious excess of its strange emotions: when the lip quivers, the voice falters, the bosom swells, and the heart overflows, as it pours forth its eloquent and deep-felt emotions, we may then have some conception of that unutterable bliss, which the affections are constantly and assiduously seeking to find and obtain.—*Newhamp. Cour.*

UNIVERSALIST BOOKSTORE.

The Publisher of the Christian Messenger acquaints his friends and patrons that he is now opening, at the office of the Messenger, 85 1-2 Bowery, New-York, a general UNIVERSALIST BOOK DEPOSITORY. It is his intention to keep constantly on hand Universalist BOOKS, PAMPHLETS, &c. of every description that can be obtained in the United States, *Wholesale* and *Retail*. Publishers of Universalist Books and Pamphlets will confer a favor by forwarding a supply of their works, immediately after publication. The importance of an establishment like the above in this city must be apparent, and the undersigned relies with confidence on the Universalist public for support in he undertaking. Among he Boo ks t may be found Ancient and Modern History of Universalism; Balfour's Works, in full; Smith on Divine Government, Whittemore on the Parables, Ballou's Works, Petitpierre on Divine Goodness, Winchester's Dialogues, Pickering's Lectures, Streeter's Hymn Books, various prices, Morse's Reply to Parker's Lectures, a variety of Unitarian Books, Tracts, &c. together with an extensive assortment of Sermons, by different authors. For the greater accommodation of persons friendly to the undertaking, the Proprietor is connecting with the above, a small but general assortment of BIBLES, TESTAMENTS, SCHOOL BOOKS, BLANK BOOKS, STATIONARY, &c. all of which will be furnished at the lowest terms. The patronage of friends from the country, as well as those in the city, is respectfully solicited.

Orders for BOOK BINDING and JOB PRINTING, of every description, left at the Messenger Office, will meet with prompt attention.

P. PRICE.

New-York, May 26, 1822.

TO UNIVERALISTS.

MARSH, CAPEN & LYON, Boston, keep constantly for sale, aside from their general assortment of Books and Stationary, a large assortment of

UNIVERSALIST BOOKS,
Wholesale and Retail.

M. C. & L. have made arrangements to receive every publication, interesting to the sect, as soon as published, and intend their store as a General Depository for Universalist Publications, from every part of the United States. They will continue to publish such Books, Pamphlets, Sermons, Catechisms, Tracts, as may be considered valuable, and they would respectfully request authors to communicate to them their wishes and designs.

Publishers of Universalist Works are requested to forward some of each of their publications as soon as out of the press, and all proper exertions shall be made to extend the sale of them. As M. C. & L. have long been established in the Publishing and Bookselling business—they have every facility for supplying either Foreign or American Books at the lowest prices and with despatch. *Orders for Foreign Books are sent on the 1st and 15th of every month.*

M. C. & L. have in press a complete Catalogue of Universalist and Liberal Publications which will be supplied to their customers and friends *gratis*.

N. B. Booksellers and Associations supplied with the choicest and scarcest works on Liberal Terms.

A great variety of small books suitable for Sabbath Schools constantly on hand.

☞ All letters and communications relating to this paper, must be addressed "P. Price, No. 85½ Bowery, New-York."

Printed by John M. Danforth, 3, Chatham-Square.